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Hermeneutics as a Discourse of Postmodern Worldview: History, Theory and Implications

Hermeneutika sebagai Wacana Pandangan Dunia Postmodern: Sejarah, Teori, dan Implikasi

Abdullah Muslich Rizal Maulana [1], Firda Khoirun Nisa[2], Rohmah Akhirul Mukharom[3], Dyah Ayu Rejekiningtyas[4]
[123] Universitas Darussalam Gontor, Indonesia,
[4] International Islamic University of Islamabad

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Abstract

This article aimed to elaborate on 'Hermeneutics' as a Discourse in Postmodern Worldview; emerged in the Christian theological system, advanced then reached its peak in the Postmodern era. Hermeneutics later did not merely develop itself within Christianity but implied several consequences to Islamic Studies. In order to come deep into the discussion, this research used the 'Content Analysis' method in the form of 'Qualitative Research', revealing the nature of Hermeneutics as the discourse of Worldview, altogether with its impact on Islamic Studies. This article concluded that Hermeneutic is classified as a discourse based on the Western-Postmodern Worldview with some historical background and theoretical framework and implications towards Islamic Studies, especially in regards to the Qur'an.

Keywords Discourse, Hermeneutics, Islam, Postmodernism, Worldview

Abstract

Artikel ini bertujuan untuk mengelaborasi 'Hermeneutika' sebagai sebuah diskursus dalam Pandangan Dunia Postmodern; yang awalnya muncul dalam sistem teologi Kristen, berkembang, dan mencapai puncaknya di era Postmodern. Hermeneutika kemudian tidak hanya berkembang dalam ranah Kekristenan tetapi juga membawa berbagai konsekuensi bagi Studi Islam. Untuk menggali pembahasan ini secara mendalam, penelitian ini menggunakan metode 'Analisis Konten' dalam bentuk 'Penelitian Kualitatif', yang mengungkap sifat Hermeneutika sebagai diskursus dalam Pandangan Dunia, serta dampaknya terhadap Studi Islam. Artikel ini menyimpulkan bahwa Hermeneutika diklasifikasikan sebagai diskursus yang berakar pada Pandangan Dunia Barat-Postmodern dengan latar belakang historis, kerangka teori, serta implikasinya terhadap Studi Islam, khususnya dalam kaitannya dengan Al-Qur'an.

Keywords Wacana, Hermeneutika, Islam, Postmodernisme, Pandangan Dunia

***Corresponding Author**
Abdullah Muslich Rizal Maulana, noorsidi@utm.my

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Introduction

Hermeneutics is not unfamiliar to religious studies discourse. It is a method of reading commonly used for the study of authoritative ancient texts -scripture-, applied to Theology, reflected philosophically, then became part of the social science method[1]. The use of Hermeneutics today is not only fixed on its historical reading of biblical texts but has also been recognized as an analytical too[2].

The problem arises in the context of the use of Hermeneutics as a branch of science that has value based on the worldview of Western civilization, which is often full of basic assumptions, paradigms, as well as a theoretical framework that is contrary to the Islamic Worldview. The use of hermeneutics in Islamic studies, often thought to have ignored the origin of its construction, also indirectly influenced the ideas that were the object of interpretation. Further reflection on Hermeneutics should be important in order to consider it as part of scientific deepening[3]. This paper will answer the following research question: "How to understand Hermeneutics as a Postmodern Worldview?"

Methods

This article is a Qualitative Research using the Content Analysis method. As qualitative research, this research will try to capture and describe the 'meaning' of phenomena in certain contexts presented in the form of narratives, theories, actions, and cases[4]. In the context of qualitative research, the following paper will review specifically the topic of 'Hermeneutics' and its interrelation as a 'discourse on the view of life'. In order to achieve that, this study will present an overview of Hermeneutics and Worldview one by one

[1] Brecht Deseure, New Philosophies of Social Science (London: Macmillan Education, Limited, 1987).

[2] Daan F Oostveen, "Hermeneutical Explorations of Multiple Religious Belonging" (Vrije Universiteit Amsterdam, 2017); Ingvild Sælid Gilhus, "Hermeneutics," in The Routledge Handbook of Research Methods in The Study of Religion, ed. Michael Stausberg and Steven Engler (London ; New York: Routledge, 2011), 275–284.

[3] David I Hanauer et al., "Teaching Scientific Inquiry," Science 314, no. 5807 (September 16, 2006): 1880–1881.

[4] Haradhan Kumar Mohajan, "QUALITATIVE RESEARCH METHODOLOGY IN SOCIAL SCIENCES AND RELATED SUBJECTS," *Journal of Economic Development, Environment and People* 7, no. 1 (May 7, 2018): 23

sequentially in order to get an argumentative answer to the Research Question.

Content analysis is a method of examining and interpreting the features of messages that are present in texts. It serves as a discreet technique that enables researchers to effectively handle and condense substantial amounts of information, offering significant historical and cultural understanding of a research issue. In this particular context, it will be strongly linked to Hermeneutics and the Postmodern Worldview. This research employs content analysis, which involves the systematic selection of texts relevant to the research questions, the identification of message units, the creation of content categories, the coding of the text, and the interpretation of the findings[5].

Finding and Discussion

1. UNDERSTANDING THE THEOLOGICAL BASIS OF HERMENEUTICS: FROM ST. AUGUSTINE TO LUTHER

"Hermeneutics comes from the Greek verb 'hermēneuō' ἑρμηνεύω i.e. "to interpret". Literally, this word describes how the Greek God, Hermes, was in charge of delivering messages from gods so that they could be captured by human intelligence. Hermeneutics, in Palmer's (1969) notes illustrates the existence of a process for understanding something[6]. In the Biblical Tradition, Hermeneutics was originally used in matters of interpretation of sacred texts; it later had much broader significance as a method of analysis in its development.[7] Hoy (1982) emphasizes the urgency of Hermeneutics as a method of understanding Bible Verses as well as general texts—in accordance with the affirmation of Hermes' duty as the Messenger God as follows: *"… In the absence of Hermes, the modern age needs hermeneutics. In a*

[5] Diane M. Badzinski, Robert H. Woods Jr., and Chad M. Nelson, "Content Analysis," in *The Routledge Handbook of Research Methods in The Study of Religion*, ed. Steven Engler and Michael Stausberg, 2nd Edition. (London ; New York: Routledge Taylor & Francis Group, 2022).

[6] Richard E Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heiddeger, and Gadamer* (Envaston: Northwestern University Press, 1969).

[7] Robert Audi, *The Cambridge Dictionary of Philosophy,* Second. (New York,: Cambridge University Press, n.d.). p. 377.

more limited sense, hermeneutics is the concern with speech and writing, and hence with the methodology of interpretation of text. When hermeneutics was largely an ancillary discipline of theology, the "word" to be interpreted was that of the Bible; interpretation involved spelling out the meaning of a word that already spoke to and claimed it hearers. …"[8]

Despite the originality of the terminology of Hermeneutics referring to the name of an Ancient Greek God, many scholars who believe the theological aspects of Hermeneutics are mainly found in none other than St. Augustine's *De Doctrina Christiana*. This work is a manuscript composed of 4 components that explain how humans should understand, interpret, and behave in accordance with the teachings in the scriptures.[9] This is as explained by Kevane (1966), that: *"… it* (De Doctrina Christiana) *is a treatise on biblical hermeneutics, indeed the first of a long line of such textbookish manuals or introductions to Scripture that extends to the present."*[10] Kevane's opinion is also in line with that presented by Jackson (1969): *"… He does in fact apply the properly semantic notions of sign, thing, and signification to hermeneutics."*[11] Both Kevane and Jackson agree that early *hermeneutical principles* emerged none other than at the hands of St. Augustine. In other words, the tradition of interpretation in Christianity only came into existence in the 4th century after the era of Jesus. Similarly, recognized by a number of other researchers.[12]

Pollmann and Vessey note that two points of De *Doctrina Christiana*'s primary significance for the birth and use of hermeneutics. *First,* St. Augustine guarantees the existence of a '*hermeneutic circle' that* links the close relationship between the authority of the text and the principles of exegesis that of combining the horizon of the text *(Horizontverschmelzung)*

[8] David Couzens Hoy, *The Critical Circle: Literature, History, and Philosophical Hermeneutics*, First pape. (Berkeley: Univ. of California Press, 1982). p. 1-2.

[9] Saint Augustine, *Teaching Christianity (De Doctrina Christiana)* (New York: New City Press, 2014).

[10] Eugene Kevane, "Augustine's *De Doctrina Christiana*: A Treatise on Christian Education," *Recherches Augustiniennes et Patristiques* 4 (September 18, 1966): 97–133. p.103.

[11] B Darrel Jackson, "The Theory of Signs in St. Augustine's De Doctrina Christiana," *Revue d'Etudes Augustiniennes et Patristiques* 15, no. 1–2 (September 18, 1969): 9–49. p. 22.

[12] James A Andrews, *Hermeneutics and the Church : In Dialogue with Augustine* (Notre Dame, Ind. : University of Notre Dame Press, 2012).

with that of the reader. This is mainly because according to St. Augustine, the reader Scripture is likely to explore the text only within the limits of its scholarship. Thus, Hermeneutics allows man to continue to understand the scriptures armed with what he already has [13]; *Second,* Hermeneutics suggests a guide to the parts of the reading and the set of values that must also be understood. In other words, Hermeneutics serves an important function in the elaboration of divine messages contained in scripture and not just a collection of 'texts'.[14]

While in the hands of Martin Luther (1483-1546), Hermeneutics mainly refers to the 95 Theses or *Disputatio pro declaratione virtutis indulgentiarum*[15] presented to the Church related to the practice of indulgence which was judged to be incompatible with actual Christian teaching. According to Luther, the practice of sin-piercing has been done by cheating, because religious leaders benefited by selling sin penetration letters.[16] The greatness of the practice of sin-piercing has been brought down by the Pastors through transactions made, instead of obtaining God's true forgiveness;[17] Because people are allegedly 'enough' to buy a letter of forgiveness to wash away their sins.[18]

Disputatio was intended to criticize the corrupt system, in the form of letters sent to a number of Bishops such as Jerome Scultetus (*Jerome Schultz*), Bishop of Brandenburg Albert of Brandenburg *(Albrecht von Brandenburg),* Archbishop of Mainz on October 31, 1517, and so on. On the same day, Luther also wrote *Disputatio* on the doors of the church in Wittenberg; making it the day known as *Reformation Day.*[19]

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[13] Karla Pollmann and Mark Vessey, eds., *Augustine and the Disciplines: From Cassiciacum to Confessions* (Oxford; New York: Oxford University Press, 2005), 211.

[14] Pollmann and Vessey, *Augustine and the Disciplines*, 212.

[15] Brian Cummings, *The Literary Culture of the Reformation: Grammar and Grace*, Reprint. (Oxford: Oxford University Press, 2009). p. 32.

[16] Mark A C N - BS455 .N65 2015 Noll, *In the Beginning Was the Word: The Bible in American Public Life, 1492-1783* (Oxford ; New York: Oxford University Press, 2016). p. 31.

[17] Martin A4 - Schaff Brecht James L., *Martin Luther: His Road to Reformation 1483–1521* (Minneapolis: Fortress, 1993). p. 185.

[18] Barry Stephenson, *Performing the Reformation: Public Ritual in The City of Luther*, Oxford ritual studies (New York: Oxford University Press, 2010), 1–2.

[19] Stephenson, *Performing the Reformation*, 39–40.

Luther's critique of the practice of sin-penetration as embodied in the *Disputatio* was, for example, when he argued that a servant's forgiveness should be based on the efforts made by the servant rather than then influenced by 'external factors' such as the system launched by the Church. Luther wrote:

> 1) Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.
>
> 2) This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.
>
> 3) Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.
>
> 4) The penalty [of sin], continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven." [20]

Here, we can see that Luther's Disputatio was nothing but a reinterpretation of Matthew 4:17. The verse, as follows, illustrates how forgiveness begins with the desire of a servant: "(17) From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."[21] In other words, Luther realized a view related to the actual process of forgiveness. The Church should not participate in a sinner's efforts in the process of repentance. In the next section of Disputatio, we can also understand that Luther found that the forgiveness 'given' by the clergy was not based on remorse but based on a system established by themselves: 5) The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons. 6) The pope cannot remit any guilt, except by declaring that it has

[20] Martin Luther, *Works of Martin Luther with Introduction and Notes*, vol. I (Philadelphia: A. J. Holman Company, 1915), 29–30. p. 29-30.

[21] *The Holy Bible, New King James Version* (Nashville: Thomas Nelson Publishers, 1982). bk. Matthew 4: 17.

been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven. 7) God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest."[22]

Luther passed Disputatio rejecting the authority of the Church which claimed to be the only way of forgiveness. In fact, Jesus alone is able to forgive the sins and wickedness of mankind. Luther's critical reading of these scriptures helped shape the formula of Hermeneutics in the 15th century as a form of correction and revision of Catholic theological foundations, as well as coming up with a new form of interpretation that took place in the form of the 95 Theses.

1. Worldview As A Basis For Identification

   Worldview plays an important role as a basis for identifying the discourse that underlies the analysis process. It stands as a philosophical foundation that broadly provides a way in understanding reality as a view of human life;[23] To achieve that, Worldview is composed of a number of valid and comprehensive elements related in the form of cognitive and evaluative elements of experience. [24] Religion, inevitably becomes an integral element of discussion in Worldview discourse, which in Smart's note (1998), Worldview is considered crucial in understanding the spiritual and religious experiences of the world because it is able to trace the origin of great human experience throughout history; being the foundation of plural traditions and their relevance to human values and behavior; so that we can build our view of life alone in describing a coherent and emotional reality. [25]

[22] Martin Luther, *Works of Martin Luther with Introduction and Notes*, vol. I NV-II (Philadelphia: A. J. Holman Company, 1915), 30.

[23] Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford: Oxford University Press, 2005), 504.

[24] Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, Mich: Baker Academic, 2008).

[25] Ninian Smart, *The World's Religions* (Cambridge: Cambridge University Press, 1998), 10; Ninian Smart, *Worldview Crosscultural Explorations of Human Belief*, 3rd ed. (New York: Charles Sribner's, 2000), 12.

Scientifically, Worldview is a fundamental cognitive orientation of an individual or society covers the entire angle or knowledge of individuals or societies.[26] This point of view, it turns out, is very influential in initiating sustainability and social change as well as community morals.[27] Because it is not other than religion as a belief system that is able to move human feelings and desires to then make meaningful changes in the social life of the community, religion, both conceptually and practically is a very important element to shape the outlook on life. Although every human being has their own perspective, this perspective will form a common perspective that is a historical accumulation that becomes a certain identity of a part of society; from language expression to ritual, from food to tools of life from dress to speech and behavior. Acikgenc (1996) emphasizes how Worldview directs the structure of technological buildings as well as scientific activities that exist in human life:

"A worldview is that vision of reality and truth, which, as an architectonic mental unity, acts as the non-observable foundation of all human conduct, including scientific and technological activities"[28]

According to Acikgenc's analysis, every scientific effort and discovery that exists in human life can in fact be traced from a view of life that functions as a structural mental unity. Acigenk's idea is also in line with the views of a number of researchers such as McNeill (1998[29]), Cobern

[26] Gary Palmer, *Toward A Theory of Cultural Linguistics* (Texas: University of Texas Press, 1996).
[27] Smart, *Worldview Crosscultural Explorations of Human Belief*, 1–10.
[28] Alparslan Acikgenc, *Islamic Science Towards a Definition* (Kuala Lumpur: ISTAC, 1996), 29.
[29] William H. McNeill, "History and the Scientific Worldview," *History and Theory* 37, no. 1 (1998): 1–13.

(2005), Irzik and Nola (2007), Arif (2014),Taqiyuddin[30](2017), Muslih, et.al[31](2019), and Zarkasyi (2018)[32], and Maulana[33] ([34] [35] 2021). [36]

In a number of studies that have been conducted by the author, analysis based on Worldview is able to lead us to a proper understanding of the scientific foundations of a number of discourses such as peace studies[37], gender[38], and the Covid-19 pandemic[39]. In the context of Hermeneutics, this research is expected to be able to identify Hermeneutics as a discourse on a scientific view of life considering the origin, historicity, and implications it was born.

2. Hermeneutics And Its Relation To Postmodern Worldview

The main reason that embodies the relation and relevance of Hermeneutics as a discourse of the Western view of life is due to the evolution of the scientific tradition in Western civilization grew to be the most indispensable element of use Hermeneutika. Grondin (1994), for example, noting that Hermeneutics has universally become the basis of all scientific challenges present especially in the framework of criticism of ideology, theology, literacy, science, and practical philosophy.[40] The reason is, Hermeneutics, which operates mainly to

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[30] William W Cobern, *Worldview, Science and the Understanding of Nature* (Michigan: Mallinson Institute for Science Education, 2005).

[31] Gurol Irzik and Robert Nola, "Worldviews and Their Relation to Science," *Journal Science & Education* 18, no. 6–7 (2007): 729–745.

[32]Syamsuddin Arif, "Filsafat Islam: Tradisi Dan Kontroversi," *Tsaqafah* 10, no. 1 (2014).

[33] Muhammad Taqiyuddin, "WORLDVIEW AS A PERSPECTIVE IN STUDY OF SCIENCE AND RELIGION," *Journal of Islam and Science* 4, no. 2 (2017): 40–46.

[34] Kholid Muslih, *Tradisi Intelektual Islam: Melacak Sejarah Peradaban Ilmu Pada Masa Kejayaan* (Ponorogo: Direktorat Islamisasi Ilmu, 2020).

[35] Hamid Fahmy Zarkasyi, "Knowledge and Knowing in Islam: A Comparative Study between Nursi and al-Attas," *GJAT* 8, no. 1 (June 2018): 31–41; Hamid Fahmy Zarkasyi, "Worldview Islam Dan Kapitalisme Barat," *TSAQAFAH* 9, no. 1 (May 31, 2013): 15–38; Hamid Fahmy Zarkasyi et al., "Al-Attas' Concept of Reality: Empirical and Non-Empirical," *KALAM* 13, no. 2 (2019): 113–141.

[36] Abdullah Muslich Rizal Maulana, "Filsafat Islam; Sebuah Identifikasi Pandangan Hidup," *KALIMAH* 15, no. 1 (March 31, 2017): 37; Abdullah Muslich Rizal Maulana et al., "Reconsidering Manifestation and Significances of Islamic Philosophy," *Aqlania: Jurnal Filsafat dan Teologi Islam* 12, no. 1 (June 30, 2021): 25–52.

[37] Abdullah Muslich Rizal Maulana, "Sulha Theological Foundation: Tracing Key Concepts of Reconciliation in Worldview of Islam," *Dauliyah Journal* 4, no. 1 (2019): 16–39.

[38] Abdullah Muslich Rizal Maulana, "Feminisme sebagai Diskursus Pandangan Hidup," *Kalimah : Jurnal Studi Agama dan Pemikiran Islam* 11, no. 2 (2013).

[39] Abdullah Muslich Rizal Maulana, "Pandemi Dalam Worldview Islam; Dari Konsepsi Ke Konspirasi," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 3 (July 2020): 307–323.

[40] Jean Grondin, *Introduction to Philosophical Hermeneutics*, Yale studies in hermeneutics (New Haven: Yale University Press, 1994), 10.

comment on and interpret scripture, then also serves as a general tool for understanding other branches of science, especially the social sciences. Technically, Hermeneutics emphasizes an awareness of the historicity of each branch of the humanities in which it is impossible for a 'text' to exist without an underlying background; each ideology has relevance to the context in[41] which it was born, as Gilhus (2011) writes: "... Meaning in each case produced in the relation between the text and a specific context, while the text's possibility of producing meanings in relation to other contexts is simultaneously reduced."[42] in short, the function of Hermeneutics has been further developed by supporting the advancement of the social sciences-humanities. Through Hermeneutics, the mediation of human knowledge and social reality is possible in a linguistic context; When a theory is able to reveal the situation and context behind the science being developed, while also exploring what the true purpose of a science is[43]

As described above, Hermeneutics was born theologically in the Christian tradition, then continued to develop and reached its peak in the Western era of Postmodern Postmodernism, believed to have produced products of thought that breathe *relativism[44], equality,[45] nihilism,[46]* and *deconstruction.[47]* These values are accumulated in Hermeneutics; in Palmer's (1977) note, Postmodernism's influence on Hermeneutics can be found from a variety of phenomena, but mainly based on the assumption that

[41] Abdullah Muslich Rizal Maulana, Asep Awaludin, and Saisatul Munawwaroh, "IRSHAD MANJI ON HERMENEUTICS: Reconsidering Her Method of Interpretation of LGBT-Q Verses in Al-Qur'an," *At-Turats Jurnal Studi Keislaman* 8, no. 1 (2021): 74–98.

[42] Gilhus, "Hermeneutics," 84.

[43] Agnes Heller, "From Hermeneutics in Social Science toward a Hermeneutics of Social Science. Theory and Society," 18, no. 3 (1989).

[44] Richard Bernstein J, *Beyond Objectivism and Relativism: Science, Hermeneutics, And Praxis* (Philadelphia: University of Pennsylvania, 1988).

[45] Valerie Sanders Wright, Stephanie Hodgson, Feminisme Periode Awal, *Gerakan Feminisme Gelombang Pertama, Dalam Pengantar Memahami Feminisme Dan Postfeminisme,* ed. Dkk. Siti Jamilah (Yogyakarta: JALASUTRA, 2010); Abdullah Muslich Rizal Maulana et al., "Liberal Feminism: From Biblical Tradition to the Emergence of CEDAW," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 5, no. 2 (August 22, 2021): 243–254.

[46] Eric Steinhart, *On Nietzsche* (USA: Wadsworth/Thomson Learning, 2000).

[47] Bambang Sugiharto, *Postmodernisme; Tantangan Bagi Filsafat* (Yogyakarta: Kanisius, 2008).

Hermeneutics implies that the model of interpretation is not based on one dimension alone. Hermeneutics, forming a perspective on the correct reading of 'texts' and/or 'phenomena' is not limited by a single reference. In *Postmodernity and Hermeneutics,* Palmer writes:

"…Postmodernity affects hermeneutics in many ways. It suggests that a one-dimensional definition of interpretation built around a perspectival model will not do. It suggests that a definition of hermeneutics in terms of establishing the "correct" interpretation of texts is unduly narrow and one-dimensional in setting a single interpretive standard and reference-point. It opens up new models of the interpreter's mediation. And most important, postmodernity raises the question of a transition and transformation so radical as to change the fundamental views of language, history, truth, time, and matter - so radical that "understanding" become a quite different process." [48]

When Postmodernism rejects objective truth,[49] there is no truth that man is capable of believing. Truth, in the perspective of Postmodernism, is only articular, limited, and insular.[50]If in the hands of St. Augustine and Luther Hermeneutika Become an inside tool In understanding scripture, Postmodern Hermeneutics also leads to the absence of biblical authority.[51] Since interpretation is no longer absolute, the position of the sacred text is as equal as that of any other 'secular' text. Hermeneutics, in the context of Postmodern has been negatively affected; therefore *".. its ahistorical nature and anarchic subjectivity to the authority of biblical truth..."*[52]

This is what Jacques Derrida (1930-2004) meant by "...*The gram as* difference, *then, is a structure and a movement no longer conceivable on the*

[48] Richard E. Palmer, "Postmodernity and Hermeneutics," *boundary 2* 5, no. 2 (1977): 385.

[49] Dr. Shanjendu Nath, "Postmodern Attitude towards the Universe," *IOSR Journal of Humanities and Social Science* 22, no. 06 (July 2017): 54.

[50] Johan Setiawan and Ajat Sudrajat, "PEMIKIRAN POSTMODERNISME DAN PANDANGANNYA TERHADAP ILMU PENGETAHUAN," *Jurnal Filsafat* 28, no. 1 (February 28, 2018): 25.

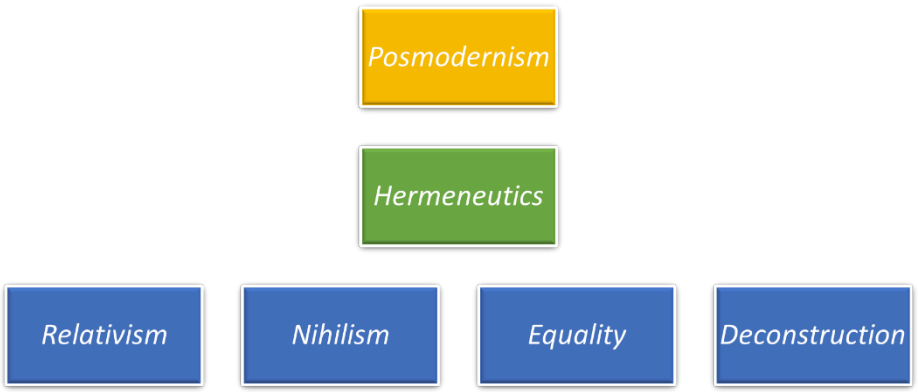
[51] Pancha Yahya W, "Pengaruh Pascamodernisme Terhadap Hermeneutika Biblika," *VERITAS* 10, no. 1 (2009).

[52] Pancha W. Yahya, "Pengaruh Pascamodernisme terhadap Hermeneutika Biblika," *Veritas: Jurnal Teologi dan Pelayanan* 10, no. 1 (April 1, 2009): 133.

basis of the opposition presence/absence..."[53]. In Derrida's view, there is always another 'text' behind the 'text' that is present with the reader. Therefore, the text will never be able to be studied objectively by anyone. In order to gain an understanding that is close to the substance of the meaning of the text, Derrida formulated *Deconstruction* as a model solution to the inability of subjects to digest the source text including the historical construction behind it. In *Grammatology,* Derrida states:

"…To question the origin of that domination does not amount to hypostatizing a transcendental signified, but to a questioning of what constitutes our history…"[54]

Thus, according to Derrida, the subject is unlikely to be able to show the true meaning of the text. Agreeing with Derrida's statement, Hans-Georg Gadamer (1900-2002) also explicitly rejected the identification of meaning by readers who assume that the author'*s intention* has the essence 'same' as the meaning of the text. In this, as Gadamer writes in Truth and Method; *"Not just occasionally but always, the meaning of the text goes beyond its author"*.[55] The depiction of Postmodern Hermeneutics can be understood through the following chart:



3. Hermeneutic Discourse In Islamic Studies: From Theory To Implication

[53] Marko Zlomislic, *Jacques Derrida's Aporetic Ethics* (Lanham: Lexington Books, 2007), 36.
[54] Jacques Derrida, *Of Grammatology* (Baltimore: JHU Press, 2016), 24.
[55] Hans-Georg Gadamer, Joel Weinsheimer, and Donald G. Marshall, *Truth and Method*, 2nd, rev. ed ed., Continuum impacts (London; New York: Continuum, 2004), 296.

By understanding the construction of Hermeneutics as a discourse of the Postmodern Western View of Life, we will understand a number of theoretical implications of the application of Hermeneutics in Islamic Studies Noted, Hermeneutics did not emerge from the hands of Muslim intellectuals but instead began with Western Orientalists and Islamologists since the 19th century – the year in which Postmodernism began to wriggle.[56] A number of names that we can trace here are for example Theodor Noldeke who wrote *Geschichte des Qorans (The History of the Qurʾan)* (1860), An Introduction to the [57] *Qur'an by Gustav Weil (1895*), John Wansbrough who wrote [58]Qur'anic Studies, Sources and Methods of Scriptural Interpretation *(1977),* Patria [59]Crone dan Michael Cook in his work *Hagarism The Making of Islamic World* (1977),[60] and so on.

In its later development, the Hermeneutic Method was also applied by several Muslim scholars, such as Fazlur Rahman (1919-1988), Mohammed Arkoun (1928-2010), Nasr Hamid Abu Zayd (1943-2010), and Abdolkarim Soroush (1975-).[61] Hermeneutics in Islamic Studies generally dwells on the dimension of 'contextualization' in interpretation as initiated by Islamologists. This 'contextual', 'progressive', or 'liberal' development is expected to be a new alternative in the Qur'an reading model in addressing contemporary issues in the social, political, historical, and economic spheres.[62] These characteristics are nothing but the implementation of the

[56] Adnin Armas, *Metodologi Bibel dalam Studi Al-Qur'an: Kajian Kritis* (Gema Insani, 2005); Angelika Neuwirth, Nicolai Sinai, and Michael Marx, eds., *The Qurʾān in Context: Historical and Literary Investigations into the Qurʾānic Milieu*, Texts and studies on the Qurʾān v. 6 (Leiden ; Boston: Brill, 2010), 1–24; Muhammad Mustafa Al-A'zami, *The History of The Qur'anic Text from Revelation to Compilation A Comparative Study with the Old and New Testament* (Leicester: UK Islamic Academy, 2003), 303–320.

[57] Theodor Nöldeke et al., *The History of the Qurʾan*, trans. Wolfgang Behn (Leiden, The Netherlands: Brill, 2013), https://brill.com/view/title/20643.

[58] Gustav Weil, Frank K. Sanders, and Harry W. Dunning, "An Introduction to the Quran," *The Biblical World* 5, no. 3 (March 1895): 181–191.

[59] John E. Wansbrough and Andrew Rippin, *Quranic Studies: Sources and Methods of Scriptural Interpretation* (Amherst, N.Y: Prometheus Books, 2004).

[60] Patricia Crone and Michael A Cook, *Hagarism: The Making of the Islamic World* (Cambridge: Cambridge University Press, 1977).

[61] Ali Akbar, *Contemporary Perspectives on Revelation and Qurʾanic Hermeneutics: An Analysis of Four Discourses* (Edinburgh: Edinburgh University Press, 2020).

[62] Abdullah Saeed, *Interpreting the Qurʾan: Towards a Contemporary Approach*, Reprinted. (London: Routledge, 2006), 3.

Postmodern Western view of life which is thick with the reduction of authority as already mentioned *-relativism, nihilism, equality, deconstruction-.*

Mohammed Arkoun, for example; states that due to the rejection of the use of Hermeneutics, Qur'anic Studies lags behind Biblical Studies, Arkoun regrets that Muslim intellectuals do not follow in the footsteps of Christian Jews as he writes in *Rethinking Islam:*

"…It is unfortunate that philosophical critique of sacred texts-which has been applied to the Hebrew Bible and to the New Testament without thereby engendering negative consequences for the notion of revelation-continues to be rejected by Muslim scholarly opinion. The works of the German school continue to be ignored, and erudite Muslims do not dare draw upon such research even though it would serve to strengthen the scientific foundations of the history of the mushaf *and of the theology of revelation..."*[63]

Arkoun contradicts the issue of tanzil revelation. According to him, when revelation was revealed *(tanzil)* from God to humans, which became known as the Ottoman Mushaf, there was a distortion. The Ottoman Mushaf was essentially the result of social and cultural constructs of society rendered unthinkable by hegemony of power. In order to make the 'unthinkable' into the 'unthinkable', it is necessary for man to think freely in order to conquer the true 'essence' of the revelation of the Qur'an.[64] This tanzil construct – in short – according to Arkoun, shows that not entirely what is in the Ottoman Mushaf is a divine kalam but merely a human text.

Similar to Arkoun, Nasr Hamid also took a hermeneutical approach in the form of a method of analyzing literary texts *(nash tahlil al-nushus al-lughawiyyah),* which according to him was the only method in studying Islam. He wrote:

[63] Mohammed Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers*, trans. Robert D. Lee (Boulder: Westview Press, 1994), 35.

[64] Armas, *Metodologi bibel dalam studi Al-Quran*, 72.

"و لذلك يكون منهج التحليل الغوي هو المنهج الوحيد الإنساني الممكن لفهم الرسالة، و لفهم الإسلام من ثمّ"[65]

According to Nasr Hamid, the divine text has *actually turned into a human text* since the beginning of the first revelation to the Prophet Muhammad (PBUH). Based on that, in *Nasr Hamid*'s view, the text of the Qur'an has actually been formed in reality and culture for more than 20 years. Therefore the Qur'an, according to Nasr Hamid is a 'cultural product' (*muntaj tsaqafi), as* well as a producer of culture *(muntij l al-thaqafah)* because of its hegemonic nature and is used as a reference for other texts, linguistic texts *(nash lughawi)* and historical *texts (historical text).*[66] Thus, Nasr Hamid Abu Zayd asserted that Religious texts are language texts that are similar in form to other texts that exist in culture.[67]

4. HERMENEUTIC DISCOURSE IN ISLAMIC STUDIES: A CRITICAL POINT OF VIEW

Since Hermeneutics has primarily placed the Qur'an as an essence on par with other texts, it is certainly a critical idea. Hermeneutic discourse, born from the Christian Western view of life, should not be 'immediately' applied in Islamic Studies. Quoted by Akbar (2020), among the misalignments in the use of Hermeneutics in Islamic Studies is because the Qur'an does not have a 'human writer' like the Bible: *"... analysis on the psycho-social aspects of the Biblical author is possible since [the] Bible has a human author; the Qurʾān, however, does not. The Prophet Muhammad was just a passive receiver and conveyer of the Qurʾānic texts..."*[68]

The error in the recording of the Bible has been going on for quite some time since the early centuries of Christian birth. Ehrman (2005), for

[65] Nasr Hamid Abu Zayd, *Mafhum Al-Nas: Dirasah Fi 'Ulum Al-Qur'An* (Beirut: Markaz Thakafi Arabi, 1994), 27.

[66] Nasr Hamid Abu Zayd, *Naqd Al-Khitab al-Dini* (Cairo: Sita Li al-Natsr, 1994).

[67] Abu Zayd, *Mafhum Al-Nas: Dirasah Fi 'Ulum Al-Qur'An*, 10.

[68]Akbar, *Contemporary Perspectives on Revelation and Qurʾanic Hermeneutics: An Analysis of Four Discourses*, 7.

example, notes that the cause of these errors is due to the repeated and changing forms of recording in each manuscript are duplicated.[69] A harmonious idea was conveyed by Friedman (1989). In his study, Friedman found uncertainty as to who actually wrote the Bible: *"... It is a strange fact that we have never known with certainty who produced the book that has played such a central role in our civilization..."*[70] These two studies point to among the problems of transmitting the writing of Scripture.

The cases of Mohammad Arkoun and Nasr Hamid are noted to be mainly concerned in the Tanzil case which practically equates the process of revelation of the Qur'an with the Bible. Tanzil's concept of 'qiraah' *and* 'rasm' has actually given a statement, where the essence of the Qur'an is basically not *'writing' (rasm* / writing), *but ' recitation*' (qiraah / recitation). The process of revelation, delivery, teaching and narration is also carried out through oral and not written. So what is meant by 'reading' the Qur'an is 'Reading from memory' *(qara'a 'an zhahri qalbin/ recite from memory).* [71]

So the theory of Arkoun and Nasr Hamid, which places a parallel between the Bible and the Qur'an, actually departs from a false assumption; that is, to position the Qur'an as a mere 'written work'. So then developed the concept of *Divine-Human Text*, *muntaj tsaqafi, nash lughawi* or *historical* text which is an adaptation of the biblical text which itself is a product of the Christian view of life that developed over a period of 40 years.[72] The fact that takes place in Islam is not like the history of the Bible; because the Bible is shaped by the historical construct that existed at that time, the Qur'an actually Islamized the culture of Jahiliyyah. It can therefore be assumed that the Qur'an is not a cultural product *(muntaj tsaqafi)* as conveyed by Abu Zayd.[73]

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[69] Bart D Ehrman, *Misquoting Jesus* (New York,: Harper Collins, 2005).

[70] Richard Elliott Friedman, *Who Wrote the Bible?* (San Francisco: HarperSanFrancisco, 1997), 15.

[71] Badrudin Badrudin, "Rasm Al-Qur'an Dan Bentuk-Bentuk Penulisannya," *Al-Fath* 10, no. 2 (June 15, 2016): 107–128; Djamila Usup, "ILMU RASM Al-QUR'AN," *Jurnal Ilmiah Al-Syir'ah* 5, no. 1 (August 31, 2016), accessed November 4, 2021, http://journal.iain-manado.ac.id/index.php/JIS/article/view/229.

[72] Syamsuddin Arif, *Diabolisme Dan Orientalisme Pemikiran* (Jakarta: Gema Insani Press, 2008), 185–191.

[73] Adnin Armas, *Metodologi Bible Dalam Studi Al-Qur'an* (Depok: Gema Insani Press, 2005).

In the linguistic context, the Qur'an brings a number of new forms of Arabic with a number of Islamized vocabulary meanings conceptually and semantically; The Qur'an Islamizes in particular for key terms and concepts to project things that are not derived from the Islamic view of life. The words muruwwah (reverence), karamah (reverence) and Karim (glory) are key words related to the dignity and dignity of the Jahiliyyah, which are closely related to property, children and certain characters that reflect gender bias. The Qur'an changes these words conceptually based on taqwa. So that what distinguishes between men and women, rich and poor or humans in general is piety.[74] Islamization of this concept certainly does not take a short time. According to Ibn 'Abbas (r.a.) not all languages in the Qur'an can be understood by the Companions such as:; Fatiir, hanaanan, ghisliin, awaah, dan al-raqim.[75] The Qur'an, on the other hand, is also rich with a number of unique dialects that were not 'common' in the times. So it can be concluded that it is very clear how the Qur'an shaped a new view of life towards the Jahiliyyah society. As stated by Izutsu:

> *"…It will be easy to see now that the word Qur'an in our phrase "Semantics of the Qur'an should be understood only the sense of the Qur'anic* Weltanschauung, *or Qur'anic world-view,* i.e., *the Qur'anic vision of the Universe. The Semantics of the Qur'an would deal mainly with the problem of how, in the view of this Scripture, the world of Being is structured, what are the major constituents of the world, and how they are related to each other. It would, in this sense, be a kind of ontology –a concrete, living, and dynamic ontology, and not kind of static systematic ontology by a philosopher at an abstract level of*

[74] Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (Montreal: McGill-Queen's University Press, 2002); Toshihiko Izutsu, *The Concept and Reality of Existence* (Tokyo: The Keio Institute of Cultural And Linguistic Studies, 1971); Imad Zaki Al-Barudi, *Tafsir Wanita*, trans. Samson Rahman (Jakarta: Pustaka Al-Kautsar, 2003).

[75] Imam Jalal al-Din al-Mahalli and Imam Jalal al-Din al-Suyuthi, *Tafsir Jalalyn* (Beirut: Maktabah Lubnan Nasyirun, 2003).

metaphysical thinking. It would form an ontology at the concrete level of being and existence as reflected in the verse of the Qur'an…"[76]

[76] Toshihiko Izutsu, *God and Man in The Qur'an* (Petaling Jaya: Islamic Book Trust, 2008), 3.

So what about the relationship between the historicity of the text and Asbab al-Nuzul? When viewed critically, the principle of Asbab al-Nuzul cannot be interpreted that the Qur'an is a historical or relative text that is always different according to the background of the time and place[77]. In essence, according to the agreement of linguists, Ushul al-fiqh and Ulama Shari'ah that the meanings in the Qur'an (in the Qur'an) include the universality of lafaz ('general al-lafdz) and do not stop with the existence of a specific cause (specifically al-sabab).The meaning of the Qur'an transcends the time and place where it was revealed, so there is no term of historical significance or specific meaning associated with the time when the Qur'an was revealed. Even the meanings contained in it generally dialogue and touch human thought throughout times and places[78].

The existence of Asbab al-Nuzul which is behind the descent of the Qur'an is more as a method of education (manhaj al-ta'dib) and not as part of religious teachings, either in the form of commandments or prohibitions. Obligations in religion (taklif) that arose along with certain events, then the suitability was only characterized as education for Muslims at that time. But in general, man is conceptually the object of commandments and prohibitions (khitab) with broader realities than those related to the realities in which revelation came down. Therefore, the events that occurred at the time of the descent of revelation were only 'precisions' as a natural process (sunnatullah) of revelation. This is clearly evidenced in the method of Ushul Fiqh; 'Ibratu in 'General al-Lafdz la bi khususi al-Sabab'.[79]

The influence of the use of Hermeneutics in Islamic studies, in Azami's (2003) notes, has its own significance in the distortion of the Qur'an. In The History of the Qur'anic Text, he wrote: "... all Orientalists must, to varying extents, practice dishonesty if they are to successfully distort the Qur'an,

[77] Manna' Qatthan, *Mabahith Fi 'Ulum al-Qur'an* (Cairo: Maktabah Wahbah, 2000), 75–99; Jalal al-Din Al-Suyuthi, *Al-Itqan Fi 'Ulum al-Qur'An* (Beirut: Daar al-Kitaab al-'Arabiyyah, 2003).

[78] Qatthan, *Mabahith Fi 'Ulum al-Qur'an*, 75–76; Ahmad von Denffer, *'Ulum al-Qur'an an Introduction to the Sciences of the Qur'an* (London: The Islamic Foundation, 1985).

[79] Muhammad Abu Syuhbah, *al-Madkhal li DIrasah al-Qur'an al-Karim* (Riyadh: Dar al-Liwa, 1987), 160.

whether by transmutation, deliberate mistranslation, wilful ignorance, use of spurious references, or other means..."[80] This view has a simple effect, because, in some cases, Muslims are 'forced' to acknowledge the existence of a human element in the revelation of the Qur'an[81]

Conclusion

Hermeneutics can actually be classified as a discourse based on the Postmodern Western worldview. It was born theologically from a Christian womb, developed to its peak in the Postmodern era, then scientifically implicated the Muslim view of life especially in looking at the Holy Qur'an. Further study is needed in understanding the Hermeneutic discourse more comprehensively and in detail reviewing the origins, processes, and implications arising from Hermeneutics, especially related to Islamic Studies

Author(s) Abdullah Muslich Rizal Maulana is a Lecutre in University of Darussalam Gontor, Comparative Religion Department

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[80] Al-A'zami, *The History of The Qur'anic Text from Revelation to Compilation A Comparative Study with the Old and New Testament*, 318.

[81] F. Peter Ford Jr., "THE QUR'ĀN AS SACRED SCRIPTURE: AN ASSESSMENT OF CONTEMPORARY CHRISTIAN PERSPECTIVES," *The Muslim World* 83, no. 2 (April 1993): 142–164.

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